

# The Anti-Slavery Bugle.

MARIUS B. ROBINSON, Editor.

NO UNION WITH SLAVEHOLDERS."

ANN PEARSON, Publishing Agent.

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**THE ANTI-SLAVERY BUGLE,**  
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TERMS—\$1.50 per annum, payable in advance.

For we sincerely send numbers to those who are not slaveholders, but who are believed to be interested in the dissemination of anti-slavery truth, with the hope that they will either subscribe to our paper or use their influence to extend its circulation among their friends.

Our commandations intended for insertion, to be addressed to MARIUS B. ROBINSON, Editor. All others to ANN PEARSON, Publishing Agent.

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## THE ANTI-SLAVERY BUGLE.

### FUGITIVE RESCUE CASE IN MILWAUKEE.

We have already announced the news of the arrival and subsequent rescue of the fugitive Glover, who was kidnapped under the provisions of the fugitive law at Racine Milwaukee. We add the following additional particulars. The case has existed a year and a half in the city. The Nebraska Slave has aroused the people to desperation. The claimant is believed to be a professed slave catcher from Missouri, and is the same man who was prowling around there last year for colored men, and though he was balked of his prey at that time, yet he boasted that he was well paid for his trouble, for he had learned the whereabouts of fifteen fugitives, and that he should make a good speculation out of it.

The kidnapping gang planned a scheme to entrap Glover. They got hold of a miserable colored man, Turner, liquored him up, supplied him with liquor and cards, and sent him up to get Glover drunk, and be on hand to open the door when they came at night to take him.

Turner did as requested; got Glover into the house of a colored neighbor; but Glover drank sparingly. About 9 o'clock in the evening, the slave catcher and his confederate Marshal Connor, of this City, knocked at the door. They said "don't let us open the door till you know who's at the gate." But Turner, the traitor, according to promise, rose and opened the door, and they all rushed in. Deputy CARNEY, with a strong club, struck Glover on his head, as he was sitting in his chair, and felled him to the floor.

This was the first *sorcery or process* made by Deputy Marshal CARNEY, under United States authority. This club, covered with blood and hair from Glover's head, is in possession of the friends of Freedom at Racine, and will be a swift witness against the kidnappers. While they were gagging and binding Glover, the owner of the house leaped out—it is said—through the window, escaped, rose and opened the door, and they all rushed in. Deputy CARNEY, with a strong club, struck Glover on his head, as he was sitting in his chair, and felled him to the floor.

The excitement that followed upon the spread of the news, we have already narrated. By the Judge who sat out the trial, the Marshal who served it denied to Racine, in Milwaukee, that any persons had been injured, and they nearly succeeded in throwing him off the track by their dastardly falsehoods.

Glover, at the time he was kidnapped, was living on Root River, about four miles from Racine. The slave catcher, Deputy Marshal CARNEY, of Racine, and a Mr. HOLTZEN, lived 11 miles west of Racine.

BOTH, of the Milwaukee *Free Democrat*, says that he saw a rush for the jail among the immense crowd who had been deliberating on what was best to be done for the fugitive; thousands had flocked to the Court House square, and around the jail, the excitement became intense.

A man quickly kicked in the outer door. Pick-axes broke through the wall by the side of the guard door, fixed with iron and strongly bolted, the castings were removed and the door taken out, "and so it was on with a bang, in about five minutes, the prisoner was out and great cheering, placed in a two-horse buggy, and taken to Walker's Point bridge in double quick time—the crowds in the streets from the Court House to the Bridge cheering him.

At the bridge, Glover left this buggy and took another, and soon disappeared. He did not reach Racine Saturday evening, as was expected, the thay having affected the underground railroad, so that the locomotive had to take a new track. Racine was all excitement yesterday, and the military were under arms. We telegraphed them at 1 o'clock P. M. yesterday, that there was no mistake about the life and health of Glover. He was delivered at Racine at sunrise this morning, amid great rejoicing.

The Milwaukee Sentinel, says:

"We, with others, went to the jail, and found the fugitive in a cell. He was called out into the passage, and what a sight was there! The man was cut in two places on the head; and front of his shirt and vest were soaking and stiff in his own blood."

The man tells us, that he has been in this State two years, and that he was born for the people. He was named above, and in the course him about fifty dollars; and he was sitting in his shanty when the men came in, and one placed a revolver to his head; he put up his hand to push it away, when he was knocked down senseless, and removed to the wagon. The man or men swore that if he shouted or made the least noise they would kill him instantly.

### THE WORD "WHITE."

The *Homestead Bill*, which has just passed the House of Representatives, and is now likely to pass the Senate, contains a provision limiting the advantages which it is designed to secure, solely to that part of God's children, who happened to live in a skin which passes for white. Blacks, browns, mulattoes, and quadrupeds, are to be excluded from the sun in its security, in the settlements on the wild lands of the Republic. In the political eyes of our legislators, these latter have no right to live. This great Legislator above, according to our magnanimous republicans, legislated unwisely, and in a manner which independent Americans can never sanction, in giving life to blacks, browns, mulattoes, and quadrupeds, equally with his dear white children! and this, Congress is determined to make evident, before Heaven and Earth and Hell! Alas! poor, robed and murdered people! for what were we born? Why was life given us? We may not live in the old states; we may not emigrate to the new, and are told not to settle with any security on the wild lands! Were we made in sport?—given life to have it starved out of us?—and is it not simply that it may be fought at the cost of the soul, and the body, gratify the white man's love of torture. Some dealers there are, so wantonly cruel, so entirely infamal, as to stun the feelings and confound all the powers of reason. And when one is this. What kind of men are those who voted for the Homestead Bill with such an amendment? Do they eat bread afforded by our common mother earth? and do they ever pray that God, the common father of mankind, will preserve them from famine? Men that act as they have now acted do not appear to believe either in the existence of, or in the justice of God. It is impossible for us to argue against such mean, cowardly and wanton cruelty. Americans by birth—attached to the country by every association that can give a right share in the blessings of its institutions, the first successful tillers of the soil, and founders of millions, Dick, Paul, English and French are to be made welcome to a quarter section of American land, while we are to be kept off from it by the flaming sword of the Republi. Shame on the outrages—*F. Douglass' Rap.*

Douglas.—The Washington correspondent of the *Christian Intelligencer* says Douglas is an uneasy man, who will not remain in one place a minute at a time. You might as well take him for one of the "page" who are constantly flitting about, executing the multitudinous commissions of Senators. You see him in his seat, reading a newspaper; before you can turn your head, he has disappeared, and is on the other side of the hall, with both fists flying, declaiming in the most energetic manner in the face of some grave Senator. Amon, he is out on the lobby; in a minute he is back again in his seat, addressing the chair. Before you can think, he is rubbing his knuckles before one of the grates; and while your eyes are still upon him, as you suppose, he contrives to evaporate, and turns up, to your utter astonishment, almost in front of the President's desk, where he is coolly standing, with both hands in his pockets, deliberately surveying the galleries, and quietly staring at anybody that happens to attract his attention.

—A public meeting has been held at Lagrange, Oglethorpe county, Ky., at which resolutions were passed condemning Miss Debby Webster to leave the State. She was suspected of being an Abolitionist, and several colored men had run away from that part of the State, it was thought she might have caused them to do so.

This is a pretty state of affairs, truly. An American born citizen cannot enjoy the privilege of living in a slave state, if subjected to being exposed to slavery. We suppose sympathy for such persons induces the Nebraskites to go for a repeal of the Missouri Compromise!—*Sicula's Editor.*

### Communications.

#### METHODISM AND SLAVERY—REPLY TO MR. WRIGHT.

M. R. ROBINSON—Dear Sir: Through a series of protracted meetings in our place, during the winter months, by our Methodist brethren, (with the usual tendency upon the morals of the people,) we have been led to investigate the relations of the churches, and more especially the M. E. Church to slavery. As sincere endeavors should always be assisted; and as the ministry is the last to give light upon this subject, for the benefit of young converts and old ones, on such occasions especially disinterested and Christian motives, we will, kindly adduced for whatever of interest may have been manifested.

For the above reasons and others following, we hope you will allow a brief reply to some assertions made by the leading spirit, (Mr. Wright,) against

"Abolitionists *ala mode*," and positions taken *Ad libitum*.

"To free the church from the responsibility of its guilty relation to slavery, and himself from honest and anxious inquiries. This request would not have been made, but that all endeavor have proved insufficient to secure a reply of ten minutes even, at his lectures. On one occasion, it was understood that the meeting was to be free, but after it was reported that "an infidel from Salem had stopped in town," it was happily suggested that a text be read from the Bible at the opening of the discourse. And an attempt to ask if a reply would be admitted to what was said, was vain, so it could not be heard over the threatenings of the law "if you don't take your seat!" In but one instance have we been more successful, namely: After the fourth of an hour had been laboriously filled demonstrating the relation of the church to slavery, and after asking pardon by saying that had not a certain individual in the audience, and others, reported to the annoyance of some that the Northern wing of the M. E. Church held slaves and that their discipline, laid provisions in it for slavery, &c., he should not have called the people together on this occasion; and, though the meeting was announced to continue probably for three evenings yet he had now at this time said all he had to say, and in one single half hour, at some other time, or if we would remain of choice a few minutes longer, as the roads were bad, he would finish the whole course. Now, it was agreed to remain, and so we got all three in one short lecture.

After granting pardon for his individualizing, it was asked if a question would be admitted. Answer, "No, unless it be in explanation." It was then requested that he explain, first, whether he wished to defend the anti-slavery character of the church, or, second, that slaves were not held in it, or third, did he wish to deny what had been said of the discipline? To these interrogatories we did obtain a reply, such as it was. It was first by admitting that slaves were perhaps held in the church, say *perhaps one hundred*; that the discipline of course sanctioned it, but then turning to his discipline and reading among other things, the golden rule "Whosoever ye would have others do unto you, do ye even so to them," after showing that this was binding upon each member of the church, he thought every one must see, as it was an express provision of their discipline. He then stopped to ask if any one did not see, "if all did not see that if slaves were held in the church, they must be held in conformity to this requirement of the Scripture?" and so, then what intelligent person would gainsay its being right?

Being referred to that part of the discipline which specifies how slaves shall be treated by members of the church, he quoted from Bishop Hedding, and referred to others to show that this clause, taken together with the golden rule, is compatible with Christian precept and principle. We shall see hereafter what Bishop Hedding says with the golden rule "Whatever ye would have others do unto you, do ye even so to them," after showing that this was binding upon each member of the church, he thought every one must see, as it was an express provision of their discipline. He then stopped to ask if any one did not see, "if all did not see that if slaves were held in the church, they must be held in conformity to this requirement of the Scripture?" and so, then what intelligent person would gainsay its being right?

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which cannot be performed in obedience to this rule, are to be condemned, and ought not to be tolerated in the church."

"What can the Methodists in that State (Virginia) do with their slaves but hold them and act towards them according to the Savior's rule? I have conversed freely with many of our members, and the answer has been, We cannot set our slaves free without injuring them, for they would go into worse hands or into worse conditions. It would not be doing as we would do to liberate them. And I believe them, and you would believe them if you knew them as well as I do. Our brethren in the South have experienced the same religion you have, and many of them love our Lord and Savior as well as you do, and are willing to do and suffer as you for the cause of Christ! and I am not authorized to be the instrument of passing Conference resolutions which even imply that they are sinners!"

It should be here mentioned that this address was given in justification of his refusal to put motion as chairman, resolutions censuring the act of holding slaves by members of the M. E. Church, in the New Hampshire Conference in 1847. "But," he continues, "they believe that to emancipate their slaves would be to break the golden rule. Do as ye would be done to you. If you would be God's freemen in heaven, you must serve him here on earth. As he has seen fit to make you slaves, and to give you nothing but labor and poverty in this world, which you are obliged to submit to, bear it patiently and with resignation, in hope of eternal mercy!" (Bishop Mead's sermon.) There is a similarity between the doctrine of the Scribes and Pharisees of the first and nineteenth centuries. It will be seen that the former were careful to tie the mint, anise and cummin; while the weightier matters of the law were disregarded; such as love, mercy and fidelity.

The former took great delight in praying, standing in the synagogue. So do the latter. The former could leave the perishing poor lying at their gates, to be cared for by dogs; the latter can console them in hopeless bondage. The former could profess to love God, and hate their enemies, so do the latter. The former persecuted the founder of Christianity, so do the latter, in the person of his suffering poor, every day. But the truth stands recorded in the system you profess; that what you do unto man you do unto God, and wherein we neglect and despise man, ye neglect and despise God. Then talk not of the church's Christianity or the world's infidelity, for by your fruits ye shall be known. Then for heaven's sake—for humanity's sake—be not infidels to truth and virtue; be not infidels to God.

Yours respectfully, &c.,  
JNO. D. COPELAND.  
Columbiana, March 5th, 1854.

LETTER FROM MICHIGAN.

BATTLE CREEK, Mich., March 5, 54,

I have been to-day to hear two sermons upon American Slavery, one at the Presbyterian, and one at the Episcopal church. Perhaps it hardly worth while to enquire whether the anti-slavery meetings which have just been held here, so that his misstatements might have been corrected and his ignorance dispelled; or had he permitted a reply in his own meeting, it would have been still better, unless his hearers are like the Dutch justice who always refused to hear more than one side of a question, because to hear both so confoundedly perplexed him.

The sermon had many good sentiments in it, and is another evidence that the church is beginning to feel the outside pressure. Had the preacher taken his text from Jer. VI., verse 16:—"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." After speaking of the condition of the people to whom this language was originally addressed, and showing it was also applicable to this nation, he proceeded to sketch the character of our Puritan fathers, and to depict the trials to which they were subjected. It was their religious faith and desire for religious freedom that caused them to seek a new home in the wilderness of this land. They read extracts from the Catholic mass, with what propriety we do so, every one must judge from the facts of the case. The verses read thus:—"Trust ye not in lying words, saying, The temple of the Lord, the temple of the Lord, The temple of the Lord are these. Behold ye trust in lying words that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; and come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord."

In the afternoon, the entire membership of the Episcopal church, publicly declared, "We have done the things we ought not to have done, and have left undone the things we ought to have done; there is no health in us;" and from what I can learn, it would be unkind, and unfair to question the truth of this, their solemn declaration. There is said to be an eternal fitness in things, but I do hope that the Rev. Mr. Lyons, is not a fitting representation of the intelligence of the Episcopal church of Battle Creek, and yet if he is not, why does it harm for a preacher? His discourse was, without exception, the weakest I ever listened to; and if the Prodigal of whom we read in the New Testament, had as poor hawks to feed upon as Mr. Lyons gave his people this afternoon, he was more to be pitied than I had supposed. He set up men of straw, but had not strength to knock them down. He thought slavery was wrong, but proved as clear a mud that slavery existed among God's people in other days, but then it was in other days, and under different circumstances from those we have at present

# THE ANTI-SLAVERY BUGLE.

tions ought to be abolished, because the Bible recognized the right of kings to rule, and enjoined obedience on their subjects; or that the 'Maine law' is 'infidel,' because Christ and his apostles used wine; probably for want of time, for he found occasion to beat a hasty retreat, crying 'Infidel,' because he could not convince his opponents that robbing a man of all his wages, his wife and children, his intellect and soul, was a Christian deed. On the last evening there was a large attendance of the elite of our village. Merchants, Ministers and Lawyers, backed by the opening buds of promise from our Methodist nursery, with the agent of the school himself a Methodist, soldier-priest or priest-soldier, who sits up nights to have slaves, if we believe him, and fights abolitionists day times. These were all on hand to do battle for the truth as it is in 'modern' Methodism, either with the hot shot of personal invective and denunciation, sans argument, or with fist-balls of wood, unmarketable eggs, and whatever other weapons might be available. Mr. Walker, in an able and eloquent effort, showed the character of true practical Christianity, attempting to prove that man was the object of Heaven's solicitude, not institutions, and that benefice to him as the representative of his master, was the highest form of Christianity—the highest evidence of a state of grace. At the close of his remarks, it being 9 o'clock, an effort was made to lay the resolutions on the table, to take up the matter of finance, as it was the last night of the convention, and getting late. The vote of the convention was clearly to do so. But the mob, officiated by the presiding elder, and one of the brethren, (who under the garb of friendship, had even obtained office in the convention,) with the most riotous demonstrations clamored for Brockway (the agent aforesaid), and demanded that he speak. To avoid a riot the convention consented, and speak he did, till the next morn, and apparently would till daylight, had he not lost the floor, refusing to admit a motion of adjournment, though but a few evenings before insisting that a motion to adjourn was always in order. Mr. Walker having by a mist of his obtained the floor, the convention adjourned to the next week Tuesday, when the battle was renewed, the excitement in the meantime reaching fever heat, in our community, and threatening and slaughter, being freely breathed out against the disturbers of our peace. Our Presiding Elder openly and shamelessly advocating the cause of the mob. The day came, and with it a senseless tirade during the whole day from our Rev. agent, of personal abuse and invective; apparently intended to incite the mob to acts of violence. He however regarding it as argument on the resolution though unfortunately, everybody else, (who were not so much excited that they could not think,) thought otherwise.

In this evening, Mr. Walker obtained the floor, and replied in an argument of three hours, which by the power of its logic and eloquence, enchain'd the vast audience, and soothed to the quiet of a slumbering infant's breast, the angry waves of passion, which had been lashed to their utmost fury, and threatened to overwhelm him. With a stroke, he tore to atoms the thin web that with such painful exertion had been thrown over the villanies of that monstrous compound of hypocrisy and despotism, that hideous beast of heads and horns, numerable, that pushes to the death, God's poor children, (though baptized into its own faith, if their skins are not colored like its own)—the Methodist Church. Never was victory more complete, or defeat more signal. Horse, foot, and dragons, routed, overthrown, annihilated. But our champion having accepted a challenge from Mr. Fosher, previous to his disownment by Mr. Walker, to discuss the merits of his 'Brotherhood of Thieves,' to which he seemed to take special exceptions, he evaded to meet him, but not to discuss, the next Monday evening. I say not to discuss, for no terms of debate could be proposed that he would accept. And though Mr. F. held up his book and challenged him to disprove a single statement of it, he did not attempt the task, although the impression of the vast multitude assembled to hear, was that he dared not undertake it.

Mr. Beecher's lecture was a good one. Many heard and cheered it. He said if the laws of Moses were truly applied to American Slavery, it could not exist a single hour. Very well; let the church thus use the Bible, and not a whisp will he stand against it, so far as that it is concerned. But when the church uses the Bible to sustain slavery, as she does, I have only to answer, *'The Bible is wrong, and not slavery right.'*

A week ago last night, a great Whig gathering was in Faneuil Hall, to protest against the Nebraska bill. You will see an account of it in the Liberator of this week. It was a rich specimen of fogosity as you could wish. The amount of all the speeches save one, was, "We begged hard to please our Southern allies in 1850. We nearly choked to death swallowing the pill they gave us, but we squeezed it down to save the Union and to allay agitation, and to win your votes. Now you are about to give us another dose. This is too bad. We hardly know how to bear it. Spare us, sweet friends, do spare us." This was the tone of the meeting. Elliott Lawrence, Blagden, Winthrop and Hillard gave it this air. No issue was made with slaveholders. Much was said about the Union—and many appeals were made to Webster's picture, for help in this emergency. No Webster rayed to them. No medium was there for his present needs. Winthrop plainly told Elliott that he did a little worse than he (Winthrop) did in 1850. Blagden insisted that God instituted slavery, and got a great hissing for it.

The following in reference to the political parties were adopted.

Resolved, That with all its boast of liberty, our nation's government in dooming one seventh of our entire people to all the horrors of chattel slavery, in licensing the sale of women in the capital, in subjecting their naked backs to the bloody scourge, and their foreheads to the branding iron, in denying to the mother her babe and the Christian father his right to worship God; in sending fathers to the penitentiary for teaching their own

children the alphabet and women to the gallows for defending their chastity against the ravisher; has proved itself a sterner, a more heartless despotism than any of the monarchies of the old world and richly deserves the execration of the whole human race.

Resolved, That as the Free Soil party is opposed to interfering with slavery in the States and is in favor of extending all the provisions of the constitution to require the federal government to aid the states in sustaining it—it is not in any true sense an anti-slavery party and ought not to receive the countenance and support of the friends of freedom.

The following is the resolution discussed by Messrs. Walker and Brockway.

Resolved, That any organization whatever be it, that justifies slaveholding or tolerates the slaveholder within its pale, is the most dangerous and powerful ally of infidelity, and that the anti-slavery movement is the highest form of Christianity.

The following was offered by Rev. Mr. Dearing and passed unanimously.

Resolved, That we have no controversy with any church which does not uphold slavery.

SAM'L FOLLETT, Secy.

MRS. H. B. STOWE'S LECTURES—ANTI-NEBRASKA WHIGS.

BOSTON, March 3, 1854.

DEAR MARIES: I have not much love nor respect for great cities, for they are but so many greater sores on the social body. They generally corrupt those who live in them, and those born in them are generally "conceived in sin and shaped in iniquity, and go astray from birth spreading lies," in the scientific and not in the theological sense. But you and your readers may wish to know the bearings of Boston on the questions of reform, and as I am here, and to be here for weeks to come, I will occasionally apprise you of Boston notions, that relate to the social and spiritual world.

You know Harriet Beecher Stowe has got up a series of lectures here, with a view to the diffusion of anti-slavery among the orthodox ministers and churches. Henry Ward Beecher gave the first. Owing to a failure on the part of one engaged to lecture, Dr. Edward Beecher gave the second last night in the Tremont Temple. I heard it, and was renewed, the excitement in the meantime reaching fever heat, in our community, and threatening and slaughter, being freely breathed out against the disturbers of our peace. Our Presiding Elder openly and shamelessly advocating the cause of the mob. The day came, and with it a senseless tirade during the whole day from our Rev. agent, of personal abuse and invective; apparently intended to incite the mob to acts of violence. He however regarding it as argument on the resolution though unfortunately, everybody else, (who were not so much excited that they could not think,) thought otherwise.

In this evening, Mr. Walker obtained the floor, and replied in an argument of three hours, which by the power of its logic and eloquence, enchain'd the vast audience, and soothed to the quiet of a slumbering infant's breast, the angry waves of passion, which had been lashed to their utmost fury, and threatened to overwhelm him. With a stroke, he tore to atoms the thin web that with such

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Mr. Beecher happily traced the results of this compromise on the moral nature of the people, showing that the entire influence of the Union had been to paralyze the moral sense, and teach us all to put evil for good and evil for a lie. He showed how slavery had ever triumphed, in every encounter with liberty, and how she would still triumph, all owing to the first fatal step. Had liberty met slavery, wherever she meets it, she would have been vanquished. And whenever she meets the fiend, *'Death to you, or death to me'*; I make no terms with you; I ask no quarter, and I shall give none. Liberty should have had on her banner her battle-cry, *'Victory or Death'* instead of the word *'Compromise.'*

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Mr. Beecher seemed to see that this must be the issue, and he urged strongly the formation of a Northern Party, which as he presented, was our old true doctrine of Ohio, uttered in Tremont Temple, a Northern Republic on the terms of death to slavery—"No Union with Slaveholders." How can Summer, Chase, Wade, Hale, &c., talk of legalizing and nationalizing slavery? Liberty will be no more right to allow slavery to exist in New Orleans than in Boston. Every friend of liberty will be as anxious to abolish slavery in Missouri as in Nebraska, in Alabama as in Maine. It is miserable to hear these men talk about making slavery sectional and liberty national. How, in Heaven's name, can liberty be *national*, while slavery is *sectional* under its dominion? Will Summer tell us? Will you? Will Giddings? If liberty is *national*, where is the place for slavery? If slavery is in Virginia, liberty cannot be there. If slavery is in more than half the nation, as it is, liberty or death—*'Victory or Death.'*

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HENRY C. WRIGHT.

P. S. My non-resistance friends may ask, where is your non-resistance? In my heart, deeper and stronger than ever, and not one expression in the above is inconsistent with the purest and most entire—ministers against ministers,—politicians against politicians. God speed the right.

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BOSTON, March 3, 1854.

OUR CORRESPONDENTS HAVE SO OCCUPIED OUR EVENING THIS WEEK, THAT WE HAVE NO ROOM TO SPEAK FOR OURSELVES.

CONCERT.—The Barker family will give one of their excellent Musical entertainments in this place on Monday Evening, the 27th inst.

CAPITAL PUNISHMENT.—Mr. Herrick, of Lorain County, has introduced into the Ohio Legislature a bill for the repeal of capital punishment in this State.

The subject has also been before the Massachusetts Legislature, which has given a hearing to their Committee, to the advocates and opponents of the reform. The former were represented by Wendell Phillips, Rev. F. W. Holland, Mrs. A. S. Brown, Mr. Garrison and Dr. Channing. Mr. Rice and Dr. Lyman Beecher opposed the measure.

NOREMUS.—Senator Douglass has achieved a notoriety which we should think would satisfy him. It will have to do, satisfied or not, in place of the presidential honors to which he aspires.

On the 14th he was hung in effigy in Portsmouth, N. H. On the 17th he was burnt in effigy in Chagrin, Ohio, by an immense mass of Germans. And Cambridge, Massachusetts, he was also hung in like manner, as we learn from the following paragraph in the Commonwealth:

An effigy of Senator Douglass—whose full name is Stephen Arnold Douglass—was Thursday morning, found hanging on the Washington Elm, in Cambridge, the venerable tree under which Washington, in 1775, first took command of the American army. The keeper of the Spanish authorities pocketed the insults? Have Representatives, the Executive and the Government pocketed insults? When and where, and on what occasion have they been told that they are to be supposed slaves until they have proved their freedom; and the kidnapper, if he has nothing to fear from legal justice if his victim has not free papers in his pocket. Thus, virtually, is Ohio made a Slave State.

The Constitutional rights of our colored citizens have been officially outraged. By a decision of one of our Judges upon the Bench, they have been told that they are to be supposed slaves until they have proved their freedom; and the kidnapper, if he has nothing to fear from legal justice if his victim has not free papers in his pocket. Thus, virtually, is Ohio made a Slave State.

During the past year our State has been more than ever used as a hunting-ground, free to all who chose to run upon the trail of the poor black man; and if the efforts now being made by the Slaveholders of Congress are successful, not a foot of the soil of the United States but may soon be trodden by a slave.

And still come wafted to us, on every breeze that sweeps over our beautiful river, the sighs and groans of millions of our countrymen, upon whose drearily earthly condition Hope scarce sheds one ray of light.

Among the places in which Anti-Slavery conventions should be held, Cincinnati is prominent. Considering its location—its adaptation to the radiating of the light of Anti-Slavery over the darker parts of our land—a more important point can hardly be found; and the success that has attended the efforts that have been made here attests that there is not a more promising field.

We do, then, earnestly invite all who agree with us that Slavery is a crime against God and man, and are willing to labor for its abolition whatever other differences may exist among us, to come together again in Convention, to deliberate upon the great work we have to do. And our platform will be free to all, whether friends or opponents, who desire candidly to discuss the great principles of the Anti-Slavery enterprise.

Confiding in the blessing of Almighty God, promised to every true and right effort, we hope to make an impression upon the moral atmosphere that shall vibrate to the extreme verge of our slaveholding territory.

SARAH OTIS ERNST, ANDREW H. ERNST, JELIA HARWOOD, EDWARD HARWOOD, CHRISTIAN DONALDSON, ELIZABETH T. COLEMAN, Board of Managers.

**THE CRYSTAL PALACE IN TROUBLE AGAIN.**—We understand that Barnum has been examining the accounts of the Crystal Palace, and finds them more Flemish than Flanders itself. It seems that this redoubtable concern has not only sunk \$600,000 of capital, but got into debt for the sum of some \$100,000 more. Barnum considers it utterly beyond redemption, and fit even for purgatory, and will resign the office of President. Since Gen. Pierce closed the exhibition the same withering influence which paralyzes the conduct of the public affairs in Washington has rapidly come to a head in the affairs of the Crystal Palace Association.

Nicholas I, Emperor of Russia, was born July 6, 1796, and is now 58 years old.

## Meetings.

### ANTI-SLAVERY CONVENTION,

CINCINNATI, OHIO.

TO BE HELD ON

TUESDAY, WEDNESDAY AND THURSDAY,

THE 11TH, 12TH, AND 13TH OF APRIL, 1854.

To THE FRIENDS OF IMPARTIAL FREEDOM: In sending out this our Fourth Annual Call for a gathering of those who hate oppression and justice, we deem the urging of any reasons for so doing wholly unnecessary. The importance of frequent meetings of the friends of this cause, for deliberation, counsel and encouragement, is well understood, as is also, the utility of Conventions for pouring Anti-Slavery truth upon the hearts of the people. We will only say that, since our last Annual Convention, deeds have been done in our

Midst that warn us not to relax our efforts.

Our city, until within the past year free from the deep disgrace of having sent back a poor fugitive to his chains, under the Fugitive Slave Act, now stands doubly degraded.

The Constitutional rights of our colored citizens have been officially outraged. By a decision of one of our Judges upon the Bench, they have been told that they are to be supposed slaves until they have proved their freedom; and the kidnapper, if he has nothing to fear from legal justice if his victim has not free papers in his pocket. Thus, virtually, is Ohio made a Slave State.

During the past year our State has been more than ever used as a hunting-ground, free to all who chose to

## THE ANTI-SLAVERY BUGLE.

### Miscellaneous.

From the N. Y. Musical World and Times.  
**INCIDENT AT THE FIVE POINTS HOUSE OF INDUSTRY.**  
RESCUE OF A MOTHER AND THREE CHILDREN FROM STARVATION AND INFAMY.

Last week I attempted a faint sketch of Mr. Pease's labors at the Five Points House of Industry. It was *my* sketch. To be able to appreciate Mr. Pease's toils and sacrifices and self-denying labors, one must visit the locality;—one must wind through those dirty streets and alleys, and step into the houses. You will find him at every step.—He is a scullion so dirty, so square, that they scarcely resemble human beings playing in filthy gutters and using language that would curse his blood to hear from *childhood's* lips;—he should see men, "made in God's own image," brutalized beyond his power to imagine;—he should see women (girls of not more than twenty years) riding upon the pavements in a state of beastly intoxication, without a trace of femininity in their vicious faces;—he should pass the rum shops, where men and women are quarreling and fighting and swearing, while children listen and *learn*;—he should pass the second-hand clothes cellars, where he tortured Jewish dealers swinging out faded refuse garments (pawed by starving virtue for bread); to sell to the needy, half naked emigrant, for his last penny;—he should see decayed fruit and vegetables which the most ravenous swine might well root out before devouring, purchased daily by the poor creatures;—he should see the old, gaunt, dimpling these streets, not to make all this misery less, O, knows, but to sever the last thread of hope to which many a tempted one is desirably clinging.

One man can see all this, before he can form a just idea of the magnitude and importance of the work. Mr. Pease has single-handed and nobly undertaken; remembering that men of wealth and influence have their own reasons for using that wealth and influence (in opposition to Mr. Pease) to perpetuate this modern Sodom.

One should spend an hour in Mr. Pease's house, to see the constant drafts upon his time and strength, the shape of calls and messages, and especially the applications for relief that his slender purse affords. It is often not able to answer;—it is his unwearied patience and activity, allying the old, the young, the sick, the infirm, to all the frauds and unmerciful thristers, ever warm, ever pitiful, giving not only "the crumbs from his table," but often his own meat to the hungry;—his own wadole to the naked;—he should see this, and go away ashamed to have lived so long, and done so little to help the maimed, and sick, and lame to Bethesda's Pool.

I will relate an incident which occurred, some time since, at the House of Industry, and which serves as a fair sample of daily occurrences there.

One morning an aged lady, of respectable appearance, called at the Mission House and enquired for Mr. Pease. She was told that he was engaged, and asked if some one else would not do as well. She said respectfully, "No; my business is with him. I will wait, if you please, till he can see me."

Mr. Pease immediately came in, when the old lady commenced her story:

"I came, sir," said she, "in behalf of a poor unfortunate woman and three little children. She is living now"—and the tears dropped over her wrinkled face—"in a bad place in Willett street, in a basement. There are rum shops all around it, and many drunken people about the neighborhood. They caught hold of their mother's faded dress, saying, 'Don't tell us, mother, that you would have a pleasant home here?—Only see that nice garden! you didn't have a garden in Willett Street, mother!'

Reader, would you know that mother's after history?

Another, "Mary" hath bathed the Saviour's feet with her tears, and wiped them with hairs of her head!"—her name is no longer written *Mary Magdalene*. In the virtuous home of her aged mother, she sits clothed, n' ber right mind, "and children rise up and call her blessed."

bearing in her arms a babe of sixteen months, (which was not so large as one of eight months should have been), whose little hands looked like bird's claws, and whose little bones seemed almost bare the skin.

The old lady went up to her daughter, saying, "Mary, dear, this is the gentleman who is willing to take you to his house, if you will try to be good!"

"Get out of the room, you old hypocrite," snarled the intoxicated woman, "or I'll—"(and she clutch'd her clav'le and whose little bones seemed almost bare the skin).

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